



Price 2 Cents

2709
H

LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. I. CHICAGO, ILLINOIS, JAN. 15, E. M. 303. [C. E. 1903.]

WHOLE No. 952

Parry and Thrust.

Light is might.
Beauty is soul deep.
Seem what you are.
Hope never has a home.
Shame is modesty's mother.
Patriotism is hate plus a flag.
Unreasoning love is worse than scorn.
The Robocratic party elects every president.
He who cannot be wrong is hardly ever quite right.
A woman should first be a woman, and then next a mother.
Thought is the seed of rebellion; bravery gathers the harvest.
A criminal at the worst is but an unfortunate instrument of nature.
Too much light blinds the weak, but the sun is pitiless, notwithstanding.
Those who live according to a code should be sold eighteen to the dozen.
Lord Roberts says that the best soldiers do not drink whiskey. No; they drink blood.
The work of the state is to administrate wealth and individuality out of the possession of man.
Dr. Herron is sowing wheat in that field of tares known as Scientific Socialism. He denies Marxian fatalism.
The trusts are making stockholders of their servants in order to more surely fix their holds on the throat of the public.
The "New Orleans States" declares that "Negro appointees will be killed." The murderers of innocent black men are not Anarchists.

Love laughed even at jail locksmiths in Alabama, where a young woman effected the escape of her lover. The sheriff was the girl's father.

Illinois Republicans have declared for a candidate for Speaker of the House. Next comes the scramble for the nomination of chief stealer.

A clergyman has declared that Turks are immoral because of "their poetic natures." Anglo Saxons, not being poetical, are therefore very, very moral.

Dr. Lyman Abbott says that he loves his home better than he loves his country. This is rank treason, and should be punished. Such talk is dangerous to the state.

The coal trust laughs at those who propose to take the whip of law and lay it upon its shoulders. The coal trust, or any other trust can buy the law cheap for cash.

Those who oppose sexual freedom oppose all freedom

because with sex slavery triumphant the spirit of liberty receives daily, hourly, yes, every minute, a check, a discouraging setback.

Rudyard Kipling is still engaged in breeding bitterness between nations. When poetic art is made to serve the purpose of envy or revenge it is prostituted. Kipling's muse is a harlot.

From a not too comfortable seat on the political fence Chas. Francis Adams declares that both the north and the south were right in the Civil War, and that might settled the conflict. We are a "free people."

I said once, "marriage is love's miscarriage." If J. Williams, my critic, will ponder this he will comprehend my figurative description of marriage as a "crime." Any sexual contract actual or implied, amounts to a marriage in my view.

Archbishop Quigley of the see of Chicago is going to fight State Socialism. Anarchist literature should be dispatched to him at once, for Anarchism possesses the only effective weapons of argument against this slavery masked as liberty.

The impossibility of preventing crime by administering punishment is proved by the number of criminals alone. There would be no one left to do the punishing. Would it not be well to look to the causes of crime instead, and remove these?

IRONICUS.

An Oriental Non-Resistant.

A few weeks before Voltairine de Cleyre was struck down in the street by the bullets from Herman Helscher's revolver, she read in one of her French journals the story of a Chinaman who was shot by a Russian soldier in the streets of a Manchurian village.

The Chinaman refused, when called upon by the commanding general, to identify his assailant. "I forgive him," the Oriental said as he lay on a cot in the military hospital; "you shall not punish him."

This story made a profound impression on the young woman's mind.

"That Chinaman was an anarchist and did not know it," she said to her friends, "His sentiments, his ideas, are mine. I will translate the story for the benefit of my American friends who cannot understand the French."

TRUE TO HER PRINCIPLES.

And she translated, but scarcely had her work been completed before she herself lay in a Philadelphia hospital suffering from three bullet wounds and the officers of the law standing by the side of her cot asking her to identify the man who had aimed the fatal balls.

"Why, that is my friend," she replied to their inquiries. That is Herman Helscher, my former pupil. I did not see him shoot at me. He is my friend."

This is the story which Miss de Cleyre translated; reprinted as she wrote it in her study and containing traces of her own personal sentiments placed in the mouth of the dying Celestial.

HN 51
L9

It happened at Kharbin, in Northern Manchuria, in the month of August. The Russians had occupied the city. The frightful events of Blagoveschensk, where, in consequence of the false interpretation of an imperial order, an imbecile general had caused four thousand peaceable Chinese to be drowned, had aroused the ferocious instincts of the Cossack warriors.

MAKE WAR FROM THEIR HEARTS.

"We don't make war for the sake of politics," said a Cossack officer to me over there; "we make it from our hearts, for war's own sake. It is our element."

One evening one of them was amusing himself by interrogating a Chinese trader, who was selling cucumbers in the street. The Chinaman, who did not understand Russian, did not know how to answer, whereupon the Cossack, exasperated at the other's not replying to him, discharged his gun directly into the Chinaman's belly. The Russian fled precipitately and the poor Chinaman was carried to the military hospital.

WISHED TO PUNISH SOLDIER.

This occurrence affected the general disagreeably. With him, indeed, it was a question of gaining over the Chinese by mildness, the government having the intention of annexing the country. Hence he thought to counteract the bad impression which the incident must necessarily have produced on the Chinese by ordering a severe judicial inquiry and punishing the offender in an exemplary manner. The inquiry assumed a highly dramatic character, from the glaring juxtaposition of Chinese morality with European "justice."

To declare the identity of the murderer, the military judge of inquiry went to the hospital to interrogate the wounded man, who was near his death agony. The interpreter was a Russian.

I transcribe as faithfully as possible the Chinese questions and answers.

SAW ASSAILANT CLEARLY.

"Did you see clearly the soldier who shot you?"

"Yes, I saw very clearly, for he was talking to me quite a while before he discharged his gun."

"In case we should show you a great number of soldiers, would you be able to recognize him among them?"

"Undoubtedly. But I do not wish to denounce him."

"What! you don't wish to designate him? Why not?"

The Chinaman, already a wan specter, opened wide eyes in which a strange flame seemed to sparkle. He raised himself and extended his hand.

"You, a Russian, mighty and learned, you do not know? You do not understand? I will tell you. Very soon, I am going to die; I know it, I feel it. But I want to die tranquil, at peace with the universe. That is why, before quitting this existing, I wish to forgive him. I do not wish to cause more suffering. We must reason, why cause two to perish if it is possible that I, alone should die?"

DENOUNCED HIS QUESTIONER.

"But, if you do not denounce him, we might make a mistake and cause an innocent man to expiate the crime committed against you."

"Is it so?" exclaimed the dying man; and by a superhuman effort he sprang up with a gesture of truly majestic grandeur. "You are going to institute a tribunal to accuse, judge, condemn, although I do not want it! O infamy, crime, ferocity! You are going to assassinate, you to whom no one has done any wrong, because something has been done to me? By what right? It is my affair, mine! I have not invoked your power to avenge me. He has killed me, I forgive him. It lies with me. If I do not want it, you have no part to play. I forgive. It is no longer for you to judge."

THE EUROPEAN ARGUMENT.

The Russian functionaries stood aghast. Their brains, accustomed to dwelling upon the paltry principles of the Occidental idea of justice, were not prepared to receive such a stroke. There was silence. At last one of them recovered the thread of his disconcerted logic, and insinuated:

"But if we do not punish him, he may again do evil to others."

"No, no," cried the Chinaman, more and more excited, "you are wrong. If you punish him, he will become exasperated and sin again through ill temper. If I forgive him, he will not again do evil to anyone. He will not do it again, because he will have been forgiven!"

CONFRONTED WITH SOLDIERS

All the same, the examining judge confronted a certain number of soldiers with the dying Chinese. Among them also was he upon whom, from the beginning, the gravest suspicion had fallen. The Chinaman let them all pass by, repeating simply, "No—no—no—"

At last came the inculpated one. Immediately an intense emotion was reflected in the dolorous features of the victim. The Chinese looked at him a long time in the midst of a profound silence. After some minutes he asked the judge: "What will they do to him if I denounce him?"

"He will be sentenced to hard labor for life."

"I will denounce no one. In the first place, I would be in error; it is not he. And, aside from all other considerations, I wish to forgive that I may punish usefully and die tranquil."

JUDGE BECAME DESPERATE.

The examining judge, desperate at the turn the affair was taking, said to him, in an insolently official tone: "You must denounce. It is my will. It is your duty. You are rebelling against the action of law and of justice."

"Be still, and do not speak to me of duty. What my duty is you cannot know; it is my personal affair. If it is your duty to hunt out a guilty man restored to innocence by my forgiveness, that you may wreak upon him a vengeance which does not concern you, that is your affair. I will have nothing to do with such abominations. And I tell you, if among the soldiers you have shown to me, there had been the guilty one, I would still say 'no, he was not there,' and if, in spite of me, you have him whom you believe to be guilty, judged and sentenced, I declare you ten times guilty, against him and against me. You will be a criminal. I forgive."

"I FORGIVE"—HIS LAST WORDS.

The Chinaman who had spoken trembling with emotion and accompanying his supreme words with convulsive gestures, the last before death, fell back and fainted.

"I forgive"—that was his last word. He never recovered consciousness; an hour later he was dead.

Even the hardened souls of the Cossack officers were profoundly moved by the spectacle of this majestic death. Once again the divine thought of Buddha had conquered the blind and sanguinary Themis. Asia, incarnated in the murdered body of the Chinese peasant, humiliated Europe, proud of her culture; and there are four hundred million peasants over there.

I saw the Cossacks weep. The inquiry was abandoned. And never since have we heard of Russian violence in Kharbin. —*Philadelphia North American.*

Slavery In and Out of Legal Marriage.

The editor of Lucifer in a recent editorial asserts that marriage always means slavery for woman, but not for man.

I presume he means legal marriage, and even then I believe his assertion is too sweeping. True, legal marriage may, and perhaps generally does, enslave the woman, but not always, as is proved in numerous cases besides that of John Ruskin. There is a large and constantly increasing number of broad-minded men who take pride in giving their wives the utmost freedom in marriage and practically say to them "I do not want you to feel that there is any necessity for you to live with me a day longer than it is your wish to do so. Let your affection for me be the only tie. If you feel that you can be happier with another man and wish to be released from the marriage contract I will assist you in securing that release."

I recall one case which was printed in the newspapers a few years ago where a millionaire—I think his name was Higgins—

released his wife and gave her a great part of his fortune because she loved and wanted to marry another man. Of course such cases are the exception, but they are growing more numerous daily, and I believe the example of Ruskin did much to suggest such acts of justice to conscientious and fair-minded husbands. In such cases marriage is a mere legal form, of no binding effect except in legal matters, such as the legitimacy of children and the inheritance of estates. Granting that there are such cases, marriage then is not always slavery for the woman.

But the legal tie is not all that is required to make a slave of a man or woman in marriage. There is the ages-old idea of ownership which frequently is as strongly assertive in so-called "free marriages" as in those sanctioned by the law. And this idea of ownership is not the exclusive characteristic of the man. Fully as often, if not oftener, it is offensively manifested by the woman. This is not surprising when the fact of woman's economic dependence on man is considered. In such cases she feels that she will lose her means of sustenance if her sex mate should abandon her. But even among women who are self-supporting—yes even among those who practically support the whole family including the "man of the house"—you will generally find that feeling of ownership of the man and resentment if he show attention to a woman whom she believes he considers more attractive. Perhaps in such a case she feels that, so long as she works hard to buy him clothes, cigars and beer, she is paying a good price for him and is justified in her feeling of ownership.

Yet there are still other cases, to my personal knowledge where both the woman and the man are economically independent, where either would be financially as well off without the other, but nevertheless the idea of ownership is there, like a fly in the ointment, to mar their happiness.

In such a case, either in legal or free marriage, there is always the relation of owner and owned. I recall a case of that kind in which the man is an old-time contributor to *Lucifer*. He said to me recently:

"My wife can do just as she pleases, but if she goes with any other man she has got to leave me," with the accent on the "got." That man's first (legal) wife secured a divorce from him on the ground of his alleged intimacy with one of her friends. Yet, to hear him tell it, his first wife made a slave of him. Of course he has no idea that he is making a slave of his second (legal) wife.

"But," he might answer, "she and I have made an agreement that each will be exclusively true to the other so long as we live together. That certainly is a free contract and is merely the condition on which we agree to live together."

What stronger tie is involved in legal marriage?

Another instance I now recall is where a woman is not necessarily dependent on the man, although he does support her, clothe her and actually pay her for her household labor more than he would pay a housekeeper. (Incidentally I might inquire how many married men pay their wives as much as they would pay a housekeeper for the same work.) Her parents are well-to-do and she would not suffer any financial loss worthy of consideration if she should return to them. The man allows her the utmost freedom. It happens, however, that she cares little for the society of any other man except him. She is an excellent housekeeper, is as affectionate as most women are, but she is unhappy if he does not give her all or nearly all the time he has outside of his regular business hours. He is not in love with any other woman, so far as I know—and he has given me much of his confidence—but he does like the society of women. In order for him to find congenial society outside of his own residence it occasionally is necessary for him to lie or practice deception, things which his soul abhors and which would not be necessary if she felt the same towards him as she did before they assumed the relation of husband and wife. Few girls before marriage ask or expect their beaux to tell where they pass every evening when they are not calling on their sweethearts. Girls who do ask such questions are likely to make tiresome wives. Yet even those who do not before marriage are almost certain

to think that it is their "right" to ask and have truthful answers to such queries after marriage. This is true whether it be a legal marriage or a mere agreement to live together. In either case such a woman will feel that the man "belongs" to her. In such a case, I ask, is it the woman or the man who is the slave?

The tie of affection is much stronger than the legal tie. Also it can be, and too often is, far more tyrannous.

I cite these cases because I think they prove that the abolition of legal marriage is not a cure for the enslavement of woman—at least not an instantaneous cure. And also to prove that the tyranny depends more on the natures of the persons involved than on the conditions imposed by law or by agreement. Personally I regard legal marriage as a relic of barbarism. If it must be tolerated it should at least be made dissoluble by mutual consent.

But the root of tyranny lies much deeper than mere legal sanction. The notion of ownership of the sex mate is older than man and exists even among animals of many species. It probably is beneficial to those animals among which it prevails, or it would not have persisted through so many countless centuries of evolution. But, like the nipples on a man's breast, such feelings of ownership are no longer beneficial in any way to the progress of evolution. They are mere reminders of what we once were. To tolerate such feelings, if it be possible to suppress them, is as absurd as it would be for a man to boast of the fact that he could suckle a child from his own breast. There are men who can do so; I believe teratologists call them gynecomasts, meaning a man with a woman's breast, but such a creature is regarded as a monstrosity, a reversion to a primitive type.

The feeling of ownership of another person is also, if not a reversion to a past type, at least a useless and even pernicious persistence of such a type. But, as I have written this to insist, that feeling exists in spite of law, not because of it.

JAY CAMERON.

Thomas Paine Celebration at Whitewater, Wis.

The Morris Pratt Institute and Spiritualist Church of Whitewater, Wis. have agreed that the 29th day of January shall be celebrated as a regular holiday. It was on that day in the year 1737 that the great man Thomas Paine was born.

This man who did more than all others to give us our freedom, and the country a republic, has been reviled, traduced and slandered more than any other man born within the last five hundred years.

The Morris Pratt Institute and Spiritualist Church unite in inviting their neighbors and all others who love Truth, Justice and Freedom, to come to the Morris Pratt Institute Building Thursday, January 2, and assist in celebrating the one hundred and sixty-sixth anniversary of the birth of that great man, Thomas Paine.

The first session of this celebration will be held in the Spiritualist Temple, Morris Pratt Building, at 2:30 P. M. The second session will begin at exactly 7:45 in the evening.

PROGRAM:

1. Music.
2. Reading: Thomas Paine's Poem, "Liberty Tree." Miss Agnes Chaffee.
3. Brief remarks by Prof. A. J. Weaver, and Mrs. Mattie Hull.
4. Reply to the late T. DeWitt Talmage's attack on the character of Thomas Paine, by Rev. Moses Hull.
5. Remarks by Rev. W. J. Erwood.
6. Closing song.

EVENING SESSION:

1. Singing.
 2. Original Poem by Mrs. Mattie E. Hull.
 3. Thomas Paine, His Life and Works, by M. Florence Johnson.
 4. Recitation—"The Author-Hero Thomas Paine," by Miss Amelia Pfennig.
 5. Comparison of the lives of Thomas Paine and John Wesley, by Rev. Moses Hull.
 6. Reading, Thomas Paine's Interview with St. Peter, M. Florence Johnson.
 7. Closing Song.
- N. B. Any part of this program is subject to change as the exigencies of the case may require.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d street, New York.

Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Close of Volume and Beginning of Year.

With last week's issue volume six, third series, of Lucifer came to a close, and, near the beginning of a new calendar year we begin a new volume.

Looking back over the events of year three hundred and two, of the scientific era, the Brunonian Era, we see many things to encourage us to greater diligence in future, notwithstanding the fact that most of the things necessary to physical life, health and comfort have greatly increased in cost.

During the year last past we have sent out tens of thousands of sample copies and distributed much other literature free of charge to those willing to distribute the same, hoping that whether returns tangible should materialize or not, the seed thus sown would bear fruit at some time and place in future.

One of the evidences that our persistent sowing of seed has not been in vain is the greatly increased attention that has been given by the large daily papers, also the popular magazines of the country to questions relating to Marriage and Divorce, as for instance, the symposium on Divorce printed in the Hearst syndicate of daily papers, followed by many other ably written articles by leaders of current thought.

Mrs. Elizabeth Walling, Susan B. Anthony, Ella Wheeler Wilcox, and others of national reputation have given utterance to ideas so revolutionary in regard to these basic questions that they would seem to mark the beginning of a new ethical era—an era of sexual science, of rationalism as opposed to superstition in sex morals, such as the so-called civilized world has never yet known.

Slowly but surely the demand for lectures on subjects pertaining to sex and the reproduction of a better race of human beings, is growing. At the weekly meetings of the Chicago Society of Anthropology, for instance, it is a noteworthy fact that the largest audiences are called out by the announcement that Sexology, race-improvement, race-culture, etc., are to be the subjects of discussion. Not long since the writer of these lines received an invitation from the librarian of the University of Chicago to address the Ethical Culture Club of that capitalistic and strait laced educational institution. The invitation was accepted and the day set, but a postponement was requested by the librarian on account of class examinations.

WHAT OF THE FUTURE?

Yes, what of the future? While we have much to encourage us to persevere, we must not forget the difficulties yet to be overcome. First of all is the ever-present FINANCIAL PROBLEM. How and where to get the dollars, the dimes and the pennies to pay weekly and monthly bills, is the ever recurring question. With coal at famine prices, and other necessities climbing up

the scale, we feel and know that without co-operative aid from all who are interested in the much misunderstood and constantly misrepresented struggle for free, intelligent and responsible parenthood our paper—our publishing house—after nearly a quarter of a century of varying fortunes must succumb to the inevitable.

As often said before we ask no DONATIONS. While many other radical publications, colleges, libraries and other educational institutions, are asking and receiving thousands and even millions of dollars as free gifts, we ask only that those who believe Lucifer's work to be a vitally important educational propaganda, will do what they can to extend our subscription list, and to circulate our books and pamphlets.

ALL CAN DO A LITTLE; some can do MUCH. We have little faith in "special inducements." Our paper and books are well worth the price we ask for them. Why should publishers and bookdealers be expected continually to reduce their prices while nearly everything they must buy is constantly advancing in price? However, to satisfy such good friends as Brother Cook—"See Various Voices," we purpose to make out a list of books and pamphlets that will be given to every new subscriber to Lucifer. Meantime we hope to receive many new names to swell the subscription list for the incoming year, and to receive renewals from all whose time has expired, or is about to expire; also to receive many orders for books and pamphlets, from friends both old and new.

Winter is the time for reading,—for retrospection, for introspection, and nothing promotes these very useful mental exercises so much as do well selected books and papers.

What Lucifer is Here For.

So often are we asked what are the specific objects of our paper and pamphlet publications that, in addition to the brief synopsis printed each week at the head of the editorial page, the following is herewith given as a somewhat enlarged or more elaborated statement:

The failure of Peace Congresses, and of Moral and Religious Suasion, to prevent war:

The failure of law and gospel, the failure of threats and penalties of all kinds—including prisons and scaffolds—to prevent crime or its increase;

The failure of education, religious and secular, supplemented by anti-vice societies and laws, to prevent vice;

The failure of political parties, of labor unions, of economic clubs, of co-operative combinations, etc., etc., the utter failure of all these agencies to prevent poverty and to secure to the worker the just reward for his labor, or to secure for him a chance to sell his labor at any price—all these failures indicate with reasonable certainty that a radical and fatal defect exists somewhere in the philosophy or the methods of the reformers.

Looking for causes of failure the conviction is growing in the minds of many thinkers that the reformers have been too superficial in their work; that they have been trying to remove effects without looking for their chief producing causes. As when R. G. Ingersoll says,—see his lecture "What is Religion:"

"You cannot reform people with tracts and talk. You cannot reform people with preach and creed. . . . These weapons of reform are substantially useless. . . . Religion is helpless. Law can punish but it can neither reform criminals nor prevent crime. Charity itself becomes an unconscious promoter of crime. . . . There is but one hope. Ignorance, poverty and vice must stop populating the world. This cannot be done by moral suasion. This cannot be done by religion or by law, by priest or by hangman. This cannot be done by force, physical or moral.

"To accomplish this there is but one way. Science must make woman the owner, the mistress of herself. Science, the only savior of mankind, must put it in the power of woman to decide for herself whether she will or will not become a mother. This is the solution of the whole question.

"I look forward to the time when men and women by reason of their knowledge of consequences, by reason of the morality

born of intelligence, will refuse to perpetuate disease and pain will refuse to fill the world with failures."

Lucifer recognizes it as an incontrovertible if not self-evident truth that the institutions of any people or nation—the law, the customs, the religions and the morals, of any people—are as good and as bad as the people themselves,—as the people who make and who endure or submit to said laws, customs or institutions. It seems then a self-evident proposition that to obtain better laws, better customs, better religious creeds and better standards of morals, better conduct of life, it is first necessary to have better people. How then to get better people, would seem to be the "previous question."

Another of the recognized thinkers of the age—if not of the ages—Gerald Massey, gives the answer to this question in these words:

"We must begin in the creatory if we would benefit, the race and woman must rescue herself and consciously assume all responsibility of maternity on behalf of the children. No woman has any right to part with the absolute control of her own person."

And still another, whose name is a household word in all English speaking lands, Helen H. Gardiner, in her paper on "The Moral Responsibility of Women in Heredity," says:

"She [woman] has no right to transmit a nature and a character that is subservient, subject, inefficient, undeveloped—in short a slavish character, which is blindly obedient or blindly rebellious and is therefore set, as in a time lock, to prey or to be preyed upon by a society in the future! If woman is not brave enough to demand and to obtain absolute personal liberty of action, equality of status and entire control of her great and race-endowing function of maternity, she has no right to dare to stamp upon a child and to curse a race with the descendants of a servile, a dwarfed, a time and master serving character."

Replies to Critics.

RESTRAINTMENT VS. GOVERNMENT.

In "Free Society," Chicago, Dec. 28, 1902, appears the following paragraph signed, C. L. James:

"Before Friend Simpson writes another article to prove that Anarchism affords scope for organization to 'restrain' 'invasive' individuals, I hope he will read Moses Harman's reply to Emma Goldman in Lucifer Vol. VI., No. 49. Mr. Harman says: 'When certain citizens of Kansas complained that I had sent to them an immoral document, namely Lucifer, containing a plainly worded account of and protest against marital outrage, if the properly selected arbiters had decided that the complaint was valid and that I had no legal or moral right to harrow up the feelings of my subscribers and patrons by such recitals, then it would have been competent for such arbitration board to assess damages in dollars and cents . . . and I would have been enjoined not to send any more such literature to the plaintiffs in the case. Failure to obey the injunctions, the awards, of boards of arbitration, would, I presume, be punished under freedom, by the boycott, by loss of social standing, and by loss of financial patronage on the part of all who subscribe to or support the principal of arbitration.' Anarchists, and some who are not Anarchists, have been in the habit of considering Mr. Harman's persecution a singularly gross outrage. But he appears to take a very different view of it himself. 'Properly selected arbiters' are defined in another part of his article as 'arbiters selected by the disputants themselves.' Now a jury consists of citizens, whose names are fortuitously drawn from the poll-list, subject to a great many arbitrary challenges for cause. It is difficult to see how, in practise, we could get nearer selection by the disputants themselves than this. There must be a limit somewhere, or a disputant who knew himself to be wrong would never allow a trial. Mr. Harman's case, therefore, appears to have been tried in much the way he would desire; and if 'all who subscribe to or support the principle of arbitration' had agreed to boycott him for disregarding the injunctions of the board of arbiters, as he certainly did, his situation would be much worse than it is. It was the support of those who accept the principle, or think they do, for probably most of them vaguely perceive that it works nothing but governmental tyranny in practise, which enabled him to keep up his paper not withstanding a sentence which, tho' severe, was far milder than the one he himself pro-

poses. R. B. Kerr, a well-known reader of and contributor to Lucifer, said, not very long since, in that admirable journal of sexual reform, that he approved of Anarchistic literature, because humorists are few and ought to be encouraged. If he gets his ideas of Anarchistic theory from such portions of Lucifer as that here cited, his grounds of approbation are well put."

I have quoted the entire reference to myself by Bro. James, so that readers of Lucifer can compare what I really did say in whole No. 948, with the "comment" of a man who is commonly considered good authority as a teacher of Anarchism.

To point out a few only of the mistakes of my critic I will say that instead of looking upon the action of my persecutors in Kansas as right and proper I referred, in my reply to Miss Goldman, to what I considered a parallel case, namely, that of the wolf against the lamb, and said that if the arbitrators chosen by plaintiff and defendant "should decide that the charge [of defiling the water by the lamb] was sustained by the facts, even though the water ran from the wolf towards the lamb, then the wolf would gain his suit and the lamb be restrained from repeating a like offense in future."

This illustration was given to show that in my own case, also in that of Mrs. Craddock, a properly selected board of arbitration would be as little likely to decide against the defendants as a similarly chosen board would be to decide against the lamb, in the case related by Aesop; but that if the arbiters SHOULD so decide, our appeal under freedom would be to the common sense of mankind instead of to a court appointed and supported by politics and militarism.

It is said that IRONY is never appreciated by a Scotchman until it is driven into his head with a club. Is James a Scotchman?

As to juries: To maintain that there is any similarity between the method of selecting a jury, under "government" and the selection of arbitrators under freedom, reminds us that once upon a time a logician proved that a chestnut horse and a horsechestnut are one and the same!

Whatever may be the THEORY in regard to juries we all know that they are NOT usually composed of "citizens drawn fortuitously from the poll list." Take the case of the men accused of Anarchism and hanged as Anarchists in Chicago.

The bailiff who summoned men to act as jurors to try the Anarchists said, "I know what I am about, and those men will HANG, as sure as fate."

Theory and practice are seldom found working together in the business affairs of this world and especially in politics. Juries are an essential part of politics.

Of all our irrational superstitions, handed down from ignorant and brutish ancestry, our present jury system is one of the most absurd and irrational. The theory is that a man charged with crime should be tried by a "jury of his peers"—equals—and that to prevent partiality or favoritism the jurors—SWEARERS, should be selected by "lot"—"fortuitously," and that when qualified by oath—that is, sworn on the "word of God," on their belief in rewards and punishments in a future life,—then, when enclosed within the sacred walls of the "jury room" these men drawn by chance from the ignorant, the superstitious and more or less criminally inclined masses, become, all of a sudden, "good men and true!" dowered with wisdom, honesty and impartiality so far beyond such qualifications in the average citizen that questions involving the life, the death, the liberty or life-long imprisonment, the home, the family—all the earthly hopes, of the accused, can be safely entrusted in their care and keeping.

Such is the theory, but in PRACTICE the jury—as in my own case and that of Mrs. Craddock—is used by the judge simply as a convenient cats-paw, or scape-goat, to carry the odium that might otherwise attach to his own arbitrary unjust and tyrannical rulings.

To show that I was talking not of government but of freedom I said, "the principle of arbitration as against government by authority of officials backed by professional butchers and cut-throats—the standing armies and navies of the world."

Apparently it did not suit the purpose of Bro. James to

quote my argument against government and in favor of restraint by voluntary associations of those "who do not wish to be invaded—assaulted, robbed or murdered." Evidently it suited his purpose better to misquote a few disconnected sentences and, by removing them from their "setting" convict me of advocating government-of-man-by-man under a new name.

The object of my reply to Miss Goldman was to show the difference between government and restraint; that by etymology they are radically antagonistic; that the first means to "steer a ship; to order, to manage, to conduct;" while the second means to "bind, to stop, to stay."

Government is essentially AGGRESSIVE, INVASIVE, while restraint is essentially DEFENSIVE; it means to stop, to stay, to LIMIT aggression; and yet Miss Goldman, and apparently C. L. James would have us believe that the two words mean one and the same thing.

One of James's misquotations is when he substitutes italics for Roman in the word "legal," as though to fix upon me the charge of endorsing LEGALITY, or statutory law. As before said I was then supposing a non-supposable case, simply for illustration. I seldom use the word legal, except for the purpose of showing the absurdity of the idea represented by it. Sometimes using it to represent what Blackstone calls "natural law"—but even when thus used I regard it a misnomer. There are no natural laws. Laws are wholly of man's making,—and unmaking!

SLAVERY IN MARRIAGE.

Jay Cameron's criticism voices so nearly my own views upon marriage, legal and otherwise, that I prefer to say but little at this time. The utterance to which he takes exception is the following—as he himself informed me—taken from the editorial entitled "A National Fugitive Wife Law," in *Lucifer* No. 950.

"Man is not, and cannot be, enslaved in marriage as woman can be, and is, enslaved. In most men's lives marriage comes as an incident—if it comes at all—nothing more. To the average woman who marries, marriage is HER ALL!"

Having taken so much time and space with the first of these "replies to critics" I can only say that the chief advantage of FREE, or of "contract," marriage over the "legal" brand, is in the fact that it is much easier to obtain RELEASE from the former "tie" than from the latter, when the tie becomes a fetter that galls and enslaves.

In either case it is the bondage to our own preconceived ideas of what marriage is, or should be, that is hardest to break. No slavery is so complete and hopeless as that imposed upon us by our own mental superstitions.

M. HARMAN.

Marriage and Monopoly.

In last *Lucifer* the subject of the leading editorial was "Sexology—As Related to Poverty, Vice and Crime." The central object of that article was to show that the basis of ALL monopoly in our present-day economic and commercial institutions, our industrial and capitalistic institutions, is the FAMILY—the monopoly of sex through institutional MARRIAGE.

This editorial was made the text of a lecture on Sunday, Jan. 4, at the Masonic Temple, Chicago, before an exceptionally intelligent and attentive audience of both sexes, the chairman—or chairwoman—of this occasion being Dr. Juliet H. Severance, of this city, who had delivered a lecture in the same hall on "Marriage," only two weeks previous.

The interest manifested by the hearers, on both these occasions, the applause with which the most radical utterances were received, go far to show that Sex—and Marriage which means the legal control of sex—is receiving at the present moment more serious thought than it has perhaps ever received before by the thoughtful, the cultured, the really philanthropic and the really philosophic people of this city and country.

As I see it, the most effective education on any line of thought is obtained through the medium of the press, the daily,

the weekly and monthly publications of the country, supplemented by cheap pamphlet literature. Impressed with this thought I am disposed to ask our readers whether they could not use, among their neighbors and acquaintances, a small pamphlet whose object is to show that the worst of all monopolies, the parent of all other monopolies that now oppress mankind is

THE MONOPOLY OF SEX—

which means monopoly of the creative principle, by which monopoly woman, the creator of new human beings is denied the right of control and ownership of her creative powers and functions.

The type from which was printed the article entitled "Sexology—As Related to Poverty, Vice and Crime" is still standing in our office. Before it is "killed"—as the printers say, we wish to ask how many pamphlets, or booklets, on the subject named could or would be taken by each of *Lucifer's* readers and helpers, at ten cents per copy, or five cents each by the dozen or hundred. The article now standing in type would be used as the introduction to the pamphlet, which would probably comprise forty or fifty pages.

Please let us know soon whether such pamphlet is desired, so that we can decide whether to hold the type for that purpose or not.

M. HARMAN.

ASTROLOGY AS A KEY TO HUMAN DESTINY, will be the subject of an address by Mrs. Hulda Loomis, before the Chicago Society of Anthropology, Sunday, January 18, 913 Masonic Temple, at 3:30 p. m.

CHICAGO PHILOSOPHICAL SOCIETY meets every Sunday evening at eight o'clock, at 72 Adams street. Good speakers. Free discussions.

VARIOUS VOICES.

J. A. Wilson, Phila., Pa.:—Voltairin de Cleyre left hospital yesterday [Jan. 2.] Coming on as nicely as possible. Her wonderful nerve has been talk of the city.

Cassius V. Cook, Wadsworth, Nev.:—For the enclosed \$2 please send *Lucifer* for the coming year to my address and to a new friend. If every subscriber could find a new friend for *Lucifer* each year, much might be accomplished for the principles of equal freedom that the paper advocates. I have observed no special offer that I could hold out as an inducement in soliciting subscriptions to the Light-Bearer—except its usually unappreciated merit. But I presume that you will send a copy of "The Prodigal Daughter" to a yearly subscriber, though it is offered only with 25 cents subscriptions. Put the premium on the \$1 subscription, too, so prospective subscribers won't be too well satisfied with the 25 cent deal alone.

A. E. Clark, Hecla, So. Dak.:—Another year has rolled into the past, and the time arrives for me to again carry out the wish of my departed and appreciated mother. So I send you herewith \$6 for use of the \$100 set aside for your benefit. I will add \$3 to place to my credit on subscription to *Lucifer*. The year has been very prosperous in this part of the country; crops were abundant and of good quality; real estate increasing in value. Trusting that you are enjoying the good vibrations that are set afloat so generously at this season of the year, I am as ever your friend.

[Mrs. Priscilla Clark, to whom reference is made, was a warm friend of this paper and its publishers, and helped us in many ways during her lifetime. In her will she requested that the income from \$100 should be given to *Lucifer* each year, a request which has been faithfully complied with by her son. "Aunt Priscilla" was known and loved by many of *Lucifer's* readers.]

Ed Armand, New York:—I am glad to have the opportunity of extending my best of wishes for your work, you, Lillian and

the baby. Happy New Year may it be for you and yours. Hope you and your work may be with us for many returns of good wishes. Of all the liberal papers I get none whose work is so planted on solid rock. It is so hard to get even liberal people to take stock in the ideas and work that I feel sometimes like giving up, but how can one ever turn back after just a little serious and liberal thought. I read your paper, pass it to others, get it back and then mail it and remail it and have a promise that it is passed on after out of my care. I would gladly pay for others' subscriptions were I sure they'd read it. My way, I am sure many read it, and some of it is bound to stick even if it does take a long, long time. I can't do much but I can help hold up your hands. I am not given to hero-worship but would give one dollar for a good photo of you.

I do not wish to treat friendships daintily, but with roughest courage. When they are real they are not glass threads nor frost work, but the solidest thing we know.—
Emerson.

REMOVAL NOTICE.

Facilities for properly conducting my ever increasing Mail-Order Department being inadequate in Denver I have permanently located in this suburb of Chicago, and trust my many friends and patrons will continue to favor me with their many kind orders.

Send for prices of Watches, Diamonds, Opals, Silver, Plated and Optical goods, Music boxes, Jewellery, Chains, Clocks, Free-thought and other badges, Ingersoll spoons, and my tract—"Theism in the Crucible"—free. OTTO WETTSTEIN.
La Grange, Illinois.

DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer the Light Bearer. M. HARMAN, 500 Fulton Street, Chicago, Ill.

VICE: ITS FRIENDS AND ITS FOES

BY EDWIN C. WALKER.

CONTENTS:—Brotherhood of Man; The Recognition of Facts; Folly of "For Men Only," Definition of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusaders; The "Spoiling of the Heathen;" What are the Effects of Raids and Crusades? The Economic Side of the Problem, Party Politics in Vice Crusading; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Tenements; Action for Advanced Women.

WITH APPENDIX:—The Wanderings of a Spirit; Our Fair Civilization. The Folly and Cruelty of It All. Price 15c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

MENTAL SCIENCE AS A GUIDE TO HEALTH, HAPPINESS, AND BUSINESS SUCCESS.

BY ALBERT CHAVANNES.

Chapter Contents: What is Mental Science? What will it do for us? Happiness; Character; Intellectual Character; Physical Character; Heredity and Health; Mind Cures; Business Success; The Law of Circumstances; Individuals; Marriage: Parents and Children; Political Organization; Political Economy. Communism and Co-operation, Colonization and Organization.

Address Albert Chavannes, 308 Fourth Ave. Knoxville, Tenn. Price 10 cents. Stamps taken in payment.

A Private Maternity Home

Or Lying-In Hospital for Women During Pregnancy and Confinement. Especially adapted to classes that wish to avoid publicity. We provide a home for the infant by adoption if desired.

For particulars and terms give description of case, and address.
Suite 63-119 LaSalle St., Chicago Ill.

C. S. WOOD, M. D.

951.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

TO NEW SUBSCRIBERS: Your subscription is paid to No. If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

Trial Trip Subscriptions.

For one dollar we will send Lucifer ten weeks to eight different addresses, and to the one sending us the list, any one of the following books:

The Origin of the Family, Private Property and the State. By Frederick Engels, 217 pages, handsomely bound in cloth. Postage, 6 cents.

The Slavery of Our Times. By Leo Tolstoi. With portrait of author, 186 pages. Blue cloth; silver lettering. Postage 8 cents.

Nora: A Doll's House, and Ghosts. The two dramas bound together. Olive cloth; red lettering. 108 pages. Postage 8 cents. This offer will, we hope, induce our friends to extend Lucifer's circulation materially.

LOVE'S COMING OF AGE.

BY EDWARD CARPENTER.

This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who unites a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author.

The Sex Passion.
Man, the Ungrown.
Woman, the Serf.
Woman in Freedom
Marriage: a Retrospect.
Marriage: a Forecast.
The Free Society.

Some remarks on the early star and sex worship.
Notes—On the Primitive Group Marriage; Jealousy; The Family; Preventive Checks to Population.
The book is printed on extra book paper and handsomely bound in cloth. Price, \$1.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

RADICAL LITERATURE.

For Sale by Harman, 500 Fulton St., Chicago.

A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Benj. R. Tucker. 480 pages. Handsomely bound in cloth. \$1.50.

ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Cloth, 50c; paper, 35c.

AGE OF REASON. Thomas Paine. Cloth, with steel plate portrait, 50c; paper 15c.

ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 5c.

A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Greer. This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 16 colored plates showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$1.75.

A PLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 10c.

A TALE OF THE STRASSBURG GEESE. R. B. Kerr. Together with The Strike of the Strassburg Geese (C. W. Coolidge), A Traveler's Tale (R. B. Kerr), The Cat's Story (Emile Zola) 5c.

AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-invasive self-hood. 3c.

BALZAC'S SERAPHITA: The Mystery of Sex. Mary Hanford Ford. Cloth, 25c. BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Enjoined by the Bible, and giving close reference to the chapters and verses. 10c.

BORNING BETTER BABIES—Through regulating reproduction by controlling conception. E. B. Foote, Jr., M. D. 25c.

CAUSES OF HARD TIMES, and the Money Question. Albert Chavannes. 5c.

CHICAGO CONFERENCE OF TRUSTS. Speeches, debates, etc.; 51 portraits of delegates, including Benj. R. Tucker, Laurence Gronlund, William Jennings Bryan, Samuel Gompers, Louis F. Post, and George Schilling. 256 pages, 50c.

CHILDREN OF THE ITALIAN POOR. Paola Lombroso. 2c.

DARWIN, THE. (A novel.) Elmina D. Slenker. 50c.

DAWN OF CIVILIZATION, The; or, England in the Nineteenth Century. J. G. Spence. 178 pages. 25c.

- DAWN-THOUGHT ON THE RECONCILIATION.** By J. Wm. Lloyd. An inspired treatise that, with insight and solution, touches all the questions of life, love, soul and society. A prose-poem, simple enough for a child to enjoy, deep enough to make a philosopher think. The largest creed, the most generous theory, the gladdest gospel. A book of life. A religion of growth and the overlook—freedom and optimism. Read it. Printed in old style antique type, rubricated with portrait of the author. In three editions, de luxe, plain and paper bound. Prices, \$1.25, \$1.00 and 50c.
- DIGGING FOR RED-ROCK.** Camp-meeting talks and sketches by Moses Harman. 5c.
- DR. FOOTER'S SOCIAL SCIENCE SERIES OF DIME PAMPHLETS.**—Wedlock; Scientific Marriage; Heredity; A B C of Temperaments; Powell and his Critics; Physiological Marriage; Physical Improvement of Humanity; Causes of Disease, Insanity, and Premature Death; A Step Backward. Any of the above books sent by mail on receipt of price.
- DYNAMIC THEORY OF LIFE AND MIND.** An attempt to show that all organic beings are both constructed and operated by the dynamic agencies of their respective environments. By James B. Alexander. Over 400 illustrations, 57 chapters, 1,067 pages and a 2-column index of 11 pages. Cloth, \$1.75.
- EAST TENNESSEE SKETCHES.** A and Cecile Chavannes. 5c.
- ECONOMICS OF ANARCHY.** A Study of the Industrial Type. Dyer D. Lum. 15c.
- EIGHT-HOUR MOVEMENT.** John F. Altgeld, ex-Governor of Illinois. 5c.
- EVOLUTION AND REVOLUTION.** Elisee Reclus. 5c.
- FALSE CLAIMS OF THE CHURCH.** John E. Remsburg. Analyzing and confuting the claims made by churchmen—that the Christian religion has promoted morality, learning, temperance, science, freedom, and showing how she has opposed progress. Paper, 10c.
- FIELDS, FACTORIES, AND WORKSHOPS; or, Industry Combined with Agriculture and Brain Work with Manual Work.** Peter Kropotkin. 360 pages. 40c. Postage, 5c.
- FREE PRESS.** Arguments in support of demurrer to the indictment of M. Harman, E. C. Walker and Geo. Harman, under the Comstock law. G. C. Remens and David Overmyer. 5c.
- GIORDANO BRUNO.** His Life, Teachings, and Martyrdom. Burned for heresy in Rome, Feb. 17, 1600. 5c.
- GOD AND THE STATE.** Bakunin. 5c.
- GOVERNMENT ANALYZED.** A remarkable work by a remarkable man, Col. John R. Kelso, the history of whose life reads more like romance than reality. This book is the last of a series—Daily Analyzed, Bible Analyzed, Universe Analyzed. By the author's death this work was left unfinished, but was completed by his wife, Etta Dunbar Kelso. 519 pages; cloth. Price reduced from \$1.50 to \$1.
- HILDA'S HOME.** Rosa Grant. "An old true tale" of woman's wrongs and of one woman's struggles and final triumphs in her attempt to secure justice for herself and for her sisters. 425 pages. Cloth, \$1; paper, 50c.
- HUMAN RIGHTS.** J. Madison Hook. 5c.
- IMPORTANCE OF HONEST MONEY.** A simple, scientific, invariable standard of price. James Adelman. 220 pages. Paper, 50c.
- IN BRIGHTER CLIMES; or, Life in Socioland.** Albert Chavannes. 5c.
- INFIDEL DEATH-BEDS.** "Idle Tales of Dying Horrors." G. W. Foots. Brief biographical sketches of 57 Freethinkers, including Bruno, Buckle, Byron, Comte, Darwin, George Eliot, Gibbon, Goethe, Hugo, Harriet Martineau, Mill, Paine, Madame Roland, George Sand, Shelley, Volney, and Voltaire. 5c.
- IN HELL AND THE WAY OUT.** A plan of Social Democracy outlined. Henry E. Allen. 10c.
- INSTITUTIONAL MARRIAGE.** From the viewpoint of an exiled Martian. M. Harman. 5c.
- JOHN'S WAY.** A domestic radical story. Elmina D. Sienker. 5c.
- KAREZZA.** Ethics of Marriage. A bold, brave book, teaching ideal marriage, rights of the unborn child, a designed and controlled maternity. Sample pages free. \$1.
- KORADINE.** A story for young and old. Extra levant cloth. \$1.
- LIBERTY IN LITERATURE.** Testimonial to Walt Whitman. "Let us put wreaths on the brows of the living." An address delivered in Philadelphia, Oct. 21, 1893, with portrait of Whitman. Containing also Col. Ingersoll's address at the funeral of Walt Whitman, Mar. 20, 1892. Cloth, 50c; paper, 5c.
- LIBERTY.** Political, Religious, Social, and Moral. A. F. Tindall. 5c.
- LITTLE LESSONS FOR LITTLE FOLKS.** Elmina D. Sienker. Boards, 40c.
- LIZZIE MELTON.** A story of a self-reliant girl. By Albert Chavannes. With portrait of author. 5c.
- LUCIFER.** Third Series, Vol. III. (1899). Cloth, \$1.25. Postage, 5c.
- MAGNETATION, and Its Relation to Health and Character.** Albert Chavannes. 5c.
- MARRIAGE.** An address by Dr. Juliet H. Severance. 5c.
- MARRIAGE IN FREE SOCIETY.** Edward Carpenter. A dainty little gift book. 5c.
- MEN, WOMEN AND CHANCE.** William Platt. Containing two tales: The Ascent to the Heights, and Blind Men and Seeing. Well-printed on heavy paper and artistically bound in cloth. Gilt top, rough edges. 75c.
- MEN, WOMEN, AND GODS.** Helen H. Gardener. With preface by Col. R. G. Ingersoll. Contents: Introduction by Col. Ingersoll. Men, Women, and Gods. Vicarious Atonement. Historical Facts and Theological Fictions. Appendix. Address to the Clergy and Others. Letter to Cleveland Congress of Freethinkers. The only authorized and correct edition. Large 12mo, heavy-toned paper. Portrait. This volume is by far the best writing this famous author ever did. It is very fine. Cloth, \$1; paper, 50c.
- MISSING LINK IN MODERN SPIRITUALISM.** THE A. Leah (Fox) Underhill. With portraits of the Fox Sisters and others. 475 pages. Cloth. Reduced to \$1.
- MORIBUND SOCIETY AND ANARCHY.** Jean Grave. Cloth, 50c; paper, 5c.
- MOTHERHOOD IN FREEDOM.** M. Harman. 5c.
- MUTUAL BANKING.** A simple plan to abolish interest on money. William B. Greene. 10c.
- NORA, A DOLL'S HOUSE, and GHOSTS.** Ibsen. Cloth. 75c.
- OUR WORSHIP OF PRIMITIVE SOCIAL GUESSES.** E. C. Walker. Contents: Love and Law; The Moloch of the Monogamic Ideal; The Continuity of Race-Life and Tyranny; Food and Sex Fallacies; a Criticism; When Men and Women Are and When They Are Not Varietists; The New Woman; What is she? What will she be? The State Hiding Behind Its Own Mistakes; Bishop Potter's Opinion of Divorce; Love: Its Attraction and Expression; Is She an Honest Girl? Lloyd, Platt, and the Pitiful Facts; Social Radicals and Parentage; Anthropology and Monogamy; Love and Trust Versus Fear; Reflections upon Reading William Platt's "Women, Love, and Life." 15c.
- PERSONAL EXPERIENCES** of Two American Anti-Vivisectionists in Various Countries. Philip G. Peabody. With an Appendix by Col. R. G. Ingersoll. Reduced from 50c to 15c.
- PERSONAL RIGHTS AND SEXUAL WRONGS.** Oswald Dawson. 5c.
- PRIESTLY CELIBACY.** Prof. A. L. Rawson. Together with The Incoherence of Transition (E. C. Walker), Motherhood in Freedom (Moses Harman), The Greatest Sin (an allegory, R. B. Kerr), and Jealousy, the Poa of Freedom (Oscar Rotter). 5c.
- RELIGION AND RATIONALISM.** The relation of each to human liberty. The religionist, fancying that he has the whole truth, is logically opposed to investigation, and he appeals to physical force to arrest the discovery of new truths. What Rationalism is, and how many believe themselves Freethinkers who are only unbelieving or disgruntled religionists. The necessity for separate organizations and a division of labor among reformers. The Secular Union. Important facts and arguments in a compact form. E. C. Walker. 5c.
- RIGHTS OF MAN.** Thomas Paine. Answer to Burke's attack upon the French revolution. A political treatise of great general value, as advocating liberty and democracy. Contains the fundamental principles of true republicanism. Cloth, 50c; paper, 5c.
- RUBAIYAT (Quatrains) OF OMAR KHAYYAM.** Edward FitzGerald's interpretation; with original introduction; special cover; latest version. Paper, 15c.
- RULED BY THE TOMB.** A discussion of free thought and free love. Orford Northcote. 10c.
- SCIENCE IN STORY; or, Sammy Tubbs, the Boy Doctor, and Spondee, the Troublesome Monkey.** For young folks. Dr. E. B. Foots. Five volumes in "red line," presentation edition. \$5. Five volumes, plainer binding, \$1.50; all in one volume, \$1.
- SEXUAL PHYSIOLOGY FOR THE YOUNG.** Being the fifth volume of "Science in Story." 320 pages; cloth bound; illustrated. 50c.
- SONGS OF THE UNBLIND CUPID.** J. Wm. Lloyd. Edition de luxe. Verses printed from Kelmscott type upon deckle edged hand made paper of cerulean tint. Initial letters, ornaments and borders are in red; initial letter and sketch upon the opening page are hand painted in water colors. Covers brown, with choice of silver or gold lettering. Very handsome gift book. 50c.
- STUDIES IN SOCIOLOGY.** In four parts: I. The Law of Happiness; II. The Law of Individual Control; III. The Law of Exchange; IV. The Law of Environment. Albert Chavannes. 5c.
- TALKS ON NATURE.** Important information for both sexes. Dr. J. H. Greer. 122 pages. Reduced from 50 to 25c.
- THE ABOLITION OF MARRIAGE.** John Beverly Robinson. Together with Isabel's Intention (Mariette), Reminiscences of Berlin Heights (A. Warren), and The Sexes and Love in Freedom (Oscar Rotter). 5c.
- THE BAR SINISTER AND LICIT LOVE.** Including the first biennial proceedings of the Legitimation League, and a full account of the Lancaster case, with full-page half-tone pictures of Edith Lancaster, and Lillian Harman. Handsomely bound in green and gold covers. 80 pages. 50c.
- THE BLUE LAWS OF CONNECTICUT.** Taken from the Code of 1690 and the public records of the Colony of Connecticut previous to 1853. With an account of the persecution of Witches and Quakers in New England, and some extracts from the Blue Laws of Virginia. Copiously illustrated. 50c.
- THE BRITISH BARBARIANS.** Grant Allen, the greatest of the Hill-Top pioneers. Dedicated "to all who have heart enough, brain enough, and soul enough to understand it." Handsomely bound in cloth. 50 pages. \$1.
- THE WOMAN WHO DID.** Grant Allen. A powerful story of a refined, educated and high-spirited woman who dared to defy the tyranny of church and state and ignore the institution of marriage. Handsomely bound in cloth. \$1.
- THE NEW HEDONISM.** Grant Allen. The opening paragraph says: "The old asceticism said: 'Be virtuous and you will be happy.' The new hedonism says: 'Be happy and you will be virtuous.'" In another place the writer says: "In proportion as men have freed themselves from medieval superstitions have they begun to perceive that the unclean and impure things are celibacy and asceticism; that the pure and beautiful and ennobling thing is the fit and worthy exercise of the reproductive function." Paper covers; 30 large pages; twelve copies, 50c. Single copy, 5c.
- THE CHICAGO MARTYRS.** The famous speeches of the eight condemned anarchists in Judge Gary's Court, and Altgeld's reasons for pardoning Fielden, Neebe and Schwab. 5c.
- THE COMING WOMAN.** Lillie D. White. 5c.
- THE DEMANDS OF LIBERALISM.** Principles and platform of organized Freethought. 10c.
- THE EVOLUTION OF MODESTY.** Jonathan Mayo Crane. A consideration of the origin of clothes and the reasons why people wear clothing. Here are a few questions it answers: What is modesty? What is the cause of it? What is the use of it? What is the cause of the feeling of shame? Is nudity immodest? What is the cause of the notion that it is shameful to expose some parts of the body? Why do not all peoples agree as to what parts of the body should be concealed? 5c.
- THE FOUNTAIN OF LIFE; or, The Threefold Power of Sex.** Lois Walbrooker. 50c.
- THE FUTURE OF SECULARISM.** When will the Cause of Justice triumph? 5c.
- THE PRODIGAL DAUGHTER; or, The Price of Virtue.** Rachel Campbell. Together with Legal Wifehood (Lucinda B. Chandler), Life's Gifts (Olive Schreiner), and Marriage—What It Was and Is; Will the Coming Woman Marry? 5c.
- THE REVIVAL OF PURITANISM.** E. C. Walker. 10c.
- THE RIGHTS OF CHILDREN.** R. B. Kerr. Together with What Are Women Here For? (E. B. Foots, Jr., M. D.), The New Martyrdom (Lillian Harman), and The Will, from the French of Guy de Maupassant. 15c.
- THE SANCTITY OF MARRIAGE.** As viewed from a moral and sanitary standpoint. A solemn protest against the present demoralizing management of that institution, its effects upon offspring and its influence upon education. By Dr. Robert A. Greer. A valuable "opening wedge" in missionary work. Price reduced from 50c to 10c.
- THE SECRET INSTRUCTIONS OF THE JESUITS.** A reprint from an edition published in 1773, quoted by the highest authorities as authentic. The work is redolent of Jesuit craft and is a plain index to the underhand working of that order against the welfare of individuals and society. 15c.
- THE STATE: ITS HISTORIC ROLE.** Prince Peter Kropotkin. 10c.
- THE UNWOMANLY WOMAN.** Lizzie M. Holmes. Together with That Great Fraud, Telet Society (Moses Hull), Virgin Soil (George Egerton), and Normal Sexual Action (Ernest Winne). 5c.
- THE WORM TURNS.** Revolutionary Poems. Voltairine de Cleyre. 10c.
- THOMAS JEFFERSON.** His Political, Social and Religious Philosophy. Gen. M. M. Trumbull. 5c.
- TOKOLOGY.** A book for every woman. By Alice B. Stockham, M. D. Illustrated. Tokology teaches possible painless pregnancy and parturition, giving full, plain directions for the care of a woman before and after confinement. The ailments of pregnancy can be prevented as well as the pains and dangers of childbirth avoided and women need not go down to death giving birth to children. English, German or Swedish. \$1.25.
- TRAVELS IN FAITH.** By Capt. Robert C. Adams. His mental experience from superstition to rationalism. Cloth, 75c; paper, 5c.
- VACCINATION A GIGANTIC CRIME.** Samuel Darling. 15c.
- VINDICATION OF THOMAS PAINE.** Col. R. G. Ingersoll. Dealing with all the slanders brought against the name and fame of Paine. A little pamphlet which every admirer of Thomas Paine should have by him for reference. Paper, 15c.
- VITAL FORCE.** Magnetic Exchange and Magnetation. Albert Chavannes. 5c.
- WHAT THE YOUNG NEED TO KNOW: a Primer of Sexual Rationalism.** Edwin C. Walker. "Let us cease to be ashamed of what makes us men, of what makes us women, of what gives us the kisses of lovers and the encircling arms of babes." Paper covers; 43 large pages. 10c.
- WHAT IS RELIGION?** Ingersoll's last public address, delivered at the meeting of the Free Religious Association in Boston on June 1, 1890. To which is appended the poem, "Declaration of the Free," the last verse written by the great Freethinker. 5c.
- WHEN LOVE IS LIBERTY AND NATURE LAW.** John Badcock, Jr. 10c.
- WHY THE UNDERTONE?** An open letter to Judge Gary. Sarah E. Ames. 10c.
- WOMAN, CHURCH, AND STATE.** Matilda Joselyn Gage. It is Mrs. Gage's last and crowning work. Every woman ought to read it. Every liberal woman and man will want it. A burning protest against the tremendous wrong done woman by the church, which controlled the state. It ought to be widely read for the good it will do. Cloth, \$1.50; paper, 75c.
- WOMAN IN THE PAST, PRESENT AND FUTURE.** Woman was the first human being that tasted bondage. Woman was a slave before the slave existed. The basis of all oppression is economic dependence on the oppressor. This has been the condition of woman in the past and is so still. She is now a slave of the slave. This work is August Bebel's masterpiece. 50c, 177 pages. 5c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.